582 /173 cont./ those whom they permit to marry. Naturally, they cannot draw a sharp line of distinction between those whom they do permit to marry, and those they do not;
[589] Several factors are influential in determining the number of individuals who, in a certain group, finally remain unmarried. In each group there are a number of individuals who declare that they do not wish to marry, and their motives in doing so are not always clear, nor do the older people always take this wish into consideration.

593 On account of this, it is understandable that a marriage contract in itself does not yet signify that the newlyweds will now also be able to find their way toward a normal married life.

[833] In a number of cases one of the marriage partners "does not want" the other. It is said of them that they are "not good" together. This means that one of them refuses sexual union.

585 The central point of the wedding feast toward which all aspirations and the interests of all are directed is the successful union of man and wife. The purpose is that a marriage should
[581] be lasting and fruitful, that is to say, that it should last until the death of one of the partners, and that it should be blessed with many children and goods.

[586] In the discussion of a number of "divorces," it will become apparent that if the partners have had sexual intercourse
581 only once, the marriage may in effect be called lasting. For
833 a number of individuals, however, it seems difficult to enter into sexual contact with their partner. I would like to discover the cause of this difficulty in the personality structure.

[155] With respect to men, we could point to the anxiety of being inadequate toward their partner. The rivalry with those
[156] of his own sex, to which we have already pointed above, and the performance of great sexual feats are both expressions of personal qualities highly prized in a man and always occurring in combination.

105 /239 cont./ the vertical tendency is strong, and integration is either not present at all or else in a very weak form. In kin groups like that of the adat community head, that of the kapala and that of Mangenre, the striving for integration is time and again interrupted through oppositional striving. The vertical tendency and thus, at the same time, the disintegration of the group can best be observed among the prominent members.

In a kin group where an ornament is present, integration can always be more clearly shown than in one where the ornament is absent. Kin groups lacking an ornament seem incapable of forming a power center of significance. Stability, on the other hand, is found only where the vertical articulation is fixed. The vertical tendency inherent in the /240/ kin groups constantly has as a consequence the renewed disintegration of these groups.

262 South Celebes is a land with a large surface, in relation to its population, suited to wet rice cultivation. If the rice harvest has failed, maize is available to take its place. There seems to be no fear of a threatening food shortage among the Makassarese and Buginese.

855 Small children are well cared for over a long period of time by their mothers and female housemates. By the same token, there seems to be no fear of receiving insufficient care.

867 One of the first things a young person learns is the fact that he is restricted in his movements and that he must be
● 155 quiet when a man, even his father, is present in the house. Upon the arrival of a male guest the women and children withdraw from the front room, and the children are reprimanded if they make noise. This happens to a greater degree when a higher person comes to the house. Here are the first frustrations for the children (1).

1:Chabot--328 E-5 (1940-1949) 1950 OG6 Makassar OG6

155 867 /240-cont./ 1. For the ideas followed here, see A. Kardiner, The Individual and His Society, fourth edition, New York, 1947, pp. 21 ff.

554 571 578 Among the men of between fifteen and thirty-five years of age, one finds constant striving to outdo another. Each contemporary of the same or of almost the same descent is a potential opponent for them in their striving to rise. However, a two-fold brake affects the realization of this striving.

In the first place, the social forms with respect to members of the same /nuclear/ family toward a higher and toward an older person are highly formalized. As soon as the restraints here applied are removed, a strong aggression finds expression. Men who drink at a feast avoid the higher people who are present there. When the young adat community head came to my house one evening drunk, he spoke in an angry tone about nothing but the failings of his father and the obstacles that the latter was always putting in his way.

The stiff relationship to the older male housemates brings with it the fact that the young men prefer to wander around outside.

521 554 576 In the second place, there are restrictions with regard to the /241/ institutions in which the striving to outdo another finds expression. Boasting about the splendor of a festival in one's group of relatives is done as a matter of course, but a man may not brag about his possessions, his sawahs, cattle, [685] and valuables. He must be modestly silent about them. The theft of cattle is a frequent phenomenon; it is a form of outdoing another. But the theft of other goods practically does not occur. If it does, it is regarded as a despicable deed.

554 571 Each act of outdoing, large or small, imagined or real, has as a consequence that the other feels his social standing